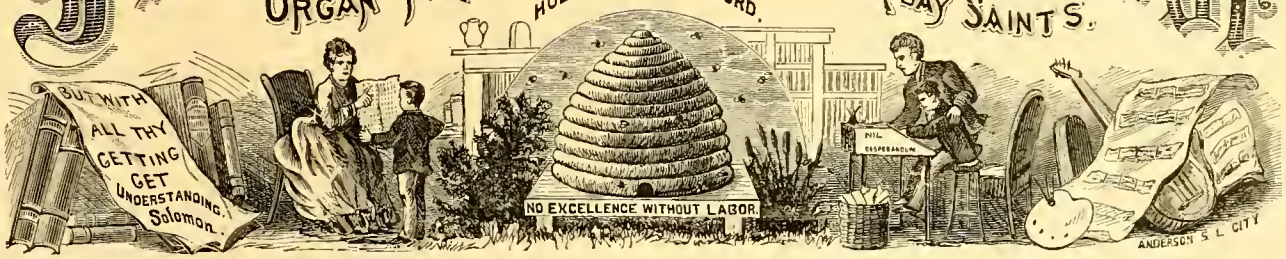
THE
Juvenile Instructor
ORGAN FOR YOUNG LATTER-DAY SAINTS.
HOLINESS TO THE LORD.



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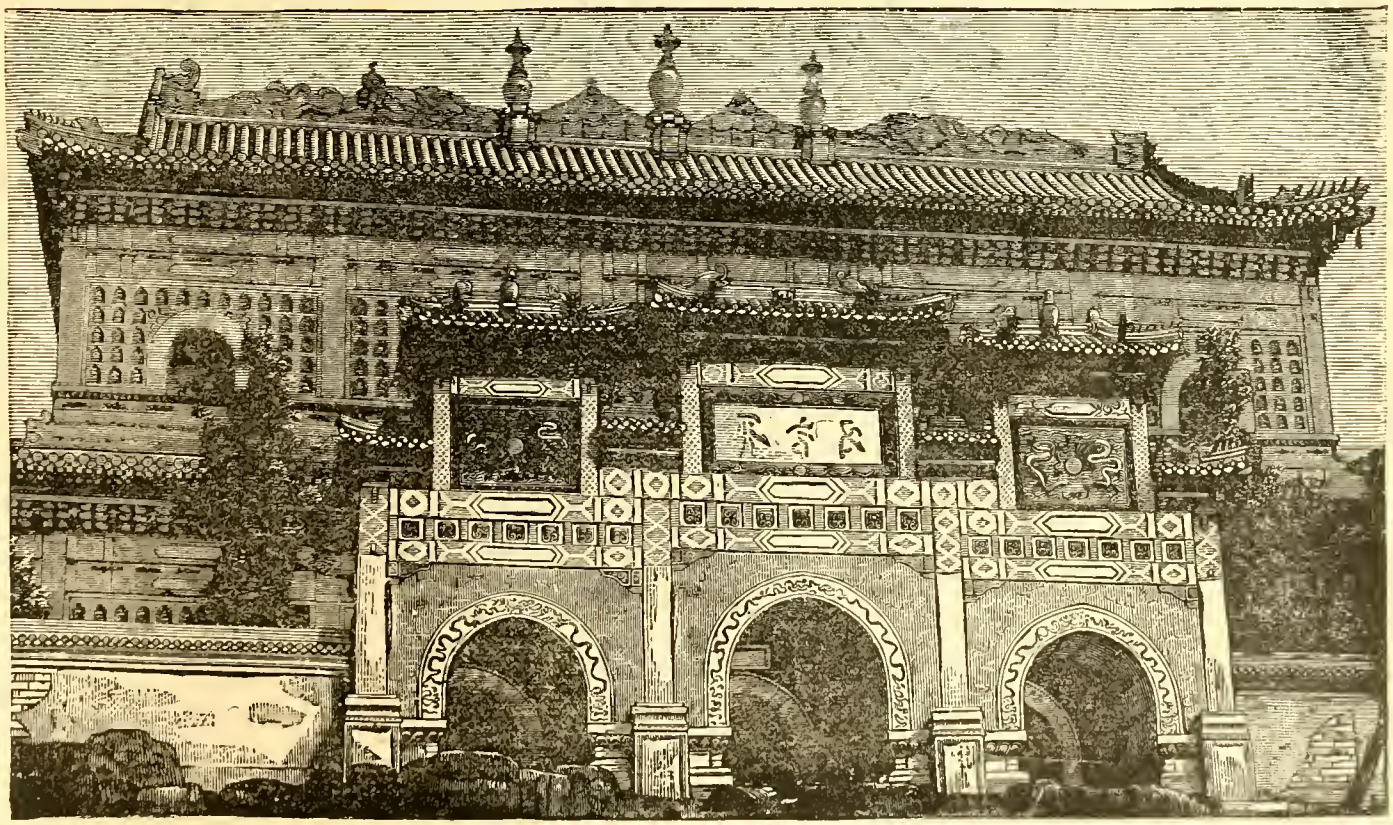
CONFUCIAN BRONZE TEMPLE.

CONFUCIUS, the Chinese sage and philosopher, is deservedly recognized by all historians as the true founder of the national religion, and by his own countrymen he is acknowledged to be the greatest man China ever produced. The influence which his life and labors have exercised over his countrymen cannot be estimated. His writings are as much revered by the Chinese as are the scriptures by Christians.

This great man was born about five hundred and forty-nine years before Christ in the north-eastern part of China. His father being the chief minister of the state in which he resided, the boy had ample opportunity to become acquainted with the politics of his native land. Fortunately, too, he was of a studious disposition and speedily acquired knowledge, but his father dying when he was still young, his education was for the most part conducted in retirement by his mother and grand-father, who were very solicitous for his welfare.



It is evident from all accounts that have come to us of the youthful life of Confucius, or as it is in Chinese, Koong-foo-tse, that he was blessed with those qualities which are so much admired and desired in children of that land, he had unbounded

reverence for his parents and progenitors, and great respect for the teachings of ancient sages. The following is related of him: "Coum-tse, his grand-father, was one day sitting absorbed in a melancholy reverie, in the course of which he fetched several deep sighs. The child observing him, after some time approached, and with many bows and formal reverences, spoke thus: 'If I may presume, without violating the respect I owe you, sir, to inquire into the cause of your grief, I would gladly do so. Perhaps you fear that I who am descended from you may reflect discredit on your memory by failing to imitate your virtues.'

"His grand-father surprised, asked him where he had learned to speak so wisely.

"'From yourself, sir,' he replied: 'I listen attentively to your words, and I have often heard you say that a son who does not imitate the virtues of his ancestors deserves not to bear their name.'"

His life is an example of what it is possible for man to accomplish by perseverance, study and faithfulness in the pursuit of some definite object. Though the truths of his creed were mixed with error, his doctrines exerted a salutary influence upon all his countrymen who accepted them, and his moral influence has increased as years have passed. After his death his grave became a holy shrine around which his disciples congregated to do him honor, and a great number of temples were erected near the sacred spot.

In our illustration we see a temple of bronze, dedicated to this man. It cost an immense sum of money, as it is finished in the most expensive and elaborate style. In every city of the empire above the third class there is at least one temple dedicated to Confucius. All persons, the emperor himself not excepted, are bound to worship here. In the larger temples images are seldom found, but the sage and his followers are worshiped through the medium of their tablets, these being painted strips of boards standing upright upon which the names and titles of the deceased are carved. The tablet of Confucius stands in the center of the main hall facing the court, while on either side and facing inward are four tablets of his most illustrious disciples. Ten tablets, five on either side, stand in front of these and face inward; these are for the followers next in order of merit. Then on either side of a long room which is in front of the hall are tablets of fifty-eight other disciples. Before each tablet is a stand for offerings, incense and candles.

Literary men of the nation especially worship the sage, and boys about to enter school are first taken to the altar of "the world's most illustrious scholar and righteous being," that they may invoke his aid in their studies.

Many of the maxims and doctrines of Confucius were very excellent and his teachings for a good part could be profitably read by people of to-day. One day as he was passing a fowler who was separating his birds he said; "I do not see any old birds here, where have you put them?"

The answer was, "The old birds are too wary to be caught; they are on the lookout, and if they see a net or cage, far from falling into the snare, they escape and never return. Those young ones which are in company with them likewise escape, but only such as separate into a flock by themselves and rashly approach are the birds I take. If perchance I catch an old bird it is because he follows the young one."

Turning to his followers Confucius said: "You have heard him; the words of this fowler afford us matter for instruction. The young birds escape the snare only when they keep with the old ones, the old ones are taken when they follow the young: it is thus with mankind. Presumption, hardihood, want of forethought and inattention, are the principal reasons why young people are led astray. Inflated with their small attainments, they have scarcely made a commencement in learning before they think they know everything; they have scarcely performed a few common virtuous acts, and straight they fancy themselves at the height of wisdom. Under this false impression, they doubt nothing, hesitate at nothing, pay attention to nothing; they rashly undertake acts without consulting the aged and experienced, and thus securely following their own notions, they are misled and fall into the first snare laid for them. If you see an old man of sober years so badly advised as to be taken with the sprightliness of a youth, attached to him, and thinking and acting with him, he is led astray by him, and soon taken in the same snare. Do not forget the answer of the fowler."

Is there not considerable of truth in these suggestions?

A SACRED HISTORY.

External Evidences of the Truth of the Book of Mormon.

BY THOMAS A SHREEVE.

Chapter VI.

AS I previously stated, the manner of traveling adopted by Jared and his brother, and the aids and instruction which they received, are entitled to a chapter in the consideration of this question.

Jared and his brother (Mahonri Moriancumer) were brought forth to the great sea which divided the lands, and they dwelt in tents upon the sea-shore for the space of four years; and at the expiration of that time the Lord came unto the brother of Jared and stood in a cloud and talked with Mahonri Moriancumer, and the Lord said:

"Go to work and build after the manner of barges which ye have hitherto built"—for already in their wanderings these emigrants from the tower of Babel had crossed many waters, and they were now to proceed across the great sea to the land of promise, to which the Lord should lead them. And Jared and his brother did as they were commanded, and constructed eight barges, which they were able to close against water and air. And when they were finished Mahonri Moriancumer cried unto the Lord, saying:

"Oh, Lord, I have performed the work which thou hast commanded me, and I have made the barges according as thou hast directed me."

"Behold, oh Lord, in them there is no light, whither shall we steer? And also we shall perish, for in them we cannot breathe, save it is the air which is in them; therefore we shall perish."

The Lord gave further instruction unto the brother of Jared, showing how the voyagers should receive air in the barges, and how they should be protected from the coming of the floods into their vessels.

And again Mahonri Moriancumer cried unto the Lord, saying:

"Oh, Lord, behold I have done even as Thou hast commanded me; and I have prepared the vessels for my people, and behold there is no light in them. Behold, oh Lord, wilt Thou suffer that we shall cross this great water in darkness?"

Then the brother of Jared went forth unto the mount and melted out of a rock sixteen small stones; and they were white

and clear, even as transparent glass; and he did carry them in his hands upon the top of the mount, and cried again unto the Lord:

"Oh, Lord, Thou hast all power and can do whatsoever Thou wilt for the benefit of man; therefore touch these stones, oh Lord, with Thy finger, and prepare them that they may shine forth in darkness; and they shall shine forth unto us in the vessels which we have prepared, that we may have light while we shall cross the sea.

"And it came to pass that when the brother of Jared had said these words, behold, the Lord stretched forth His hands and touched the stones one by one with His finger; and the veil was taken from off the eyes of the brother of Jared and he saw the finger of the Lord; and it was as the finger of a man like unto flesh and blood; and the brother of Jared fell down before the Lord, for he was struck with fear. * * *

"And it came to pass that the Lord said unto the brother of Jared, behold, thou shalt not suffer these things which thou hast seen and heard, to go forth unto the world, until the time cometh that I shall glorify My name in the flesh. Wherefore, ye shall treasure up the things which ye have seen and heard, and shall show it to no man.

"And behold, when ye shall come unto Me ye shall write them and seal them up, that no one shall interpret them; for ye shall write them in a language that they cannot be read.

"*And behold, these two* STONES *will I give unto thee, and ye shall seal them up also, with the things which ye shall write.*"

The foregoing embodies the epitomized account concerning the party of Jared, as given in the Book of Mormon. Now let us examine the authorities, to learn what legends, if any, modern research has brought to light bearing upon these points.

In the *Ixtlilxochitl Relaciones* of Kingsborough, *Mexican antiquities*, occurs the following passage:

"The Toltecs, consisting of seven friends, with their wives, who understood the same language, came to these parts, having first passed great lands and seas, having lived in caves, and having endured great hardships in order to reach this land; they wandered 104 years through different parts of the world before they reached Hue-Tlapalan, which was in Ce Tecpatl, 520 years after the flood."

Bancroft says:

"According to the quiches, traditions, the primitive portion of the Nahoas, or ancestors of the Toltecs, were in a distant east, beyond immense seas and lands. Amongst the families and tribes that bore with least patience this long repose and immobility, those of Canub, and of Tlocab may be cited, for they were the first to determine to leave their country. The Nahoas sailed in seven barks or ships, which Sahagun call Chicomoztoc, or the seven grottos. It is a fact worthy of note, that in all ages the number seven was a sacred number among the American people, from one pole to the other. It was at Panuco, near Tampico, that those strangers disembarked; they established themselves at Paxil, with the Votanites' consent, and their state took the name of Huehue-Tlapallan. It is not stated from whence they came, but merely that they came out of the regions where the sun rises. The supreme command was in the hand of a chieftain, whom history calls Quetzalcohuatl, that is to say, Lord par excellence. *To his care was confided the holy envelope, which concealed the divinity from the human gaze, and he alone received from it the necessary instructions to guide his people's march.*"

The Tezendals have a legend, much confused in its details, but still having some distinct elements around which the minor matters are grouped. This tradition makes it appear that Votan, the god whom the people worshiped, had come to this land under divine instruction, bringing with him several of his family, to form the nucleus of a nation, and here had portioned out the lands.

Speaking of the Chiapan traditions concerning this same Votan, Bancroft says:

"But whatever value may be attached to their details, the traditions in question have great weight in establishing two general propositions—the existence in the remote past of a great and powerful empire in the Usumacinta region, and a general belief among the subjects of that empire that the beginning of their greatness was due to a hero or demi-god called Votan. They point clearly to the appearance and growth of a great race, nation, or dynasty; and they carry us no further."

Ordonez relates that Votan visited his former home after the establishment of his kingdom upon this land; and that one of his visits to his former home was paid to an edifice which had been originally intended to reach heaven, an object defeated by a confusion of tongues.

Now I quote again from Bancroft:

"The tradition of the Toltecs regarding their travels before they reached Huehue-Tlapallan has been the theme of much speculation, especially as connected with their descent from the Babel builders."

Ixtlilxochitl writes of this tradition as follows:

"They say that the world was created in the year Ce Tecpatl, and this time until the deluge they call Atonatiuh, which means the age of the sun of water, because the world was destroyed by the deluge. It is found in the histories of the Toltecs that this age and first world, as they term it, lasted seven hundred and sixteen years; that man and all the earth were destroyed by great showers and by lightnings from heaven, so that nothing remained, and the most lofty mountains were covered up and submerged to the depth of caxtolmoletltli, or fifteen cubits; and here they add other fables of how men came to multiply again from the few who escaped the destruction in a toplipetlacali; *which word very nearly signifies a closed chest*; and how, after multiplying, the men built a zacuali of great height, and by this is meant a very high tower, in which to take refuge when the world should be a second time destroyed. After this their tongue became confused, and, not understanding each other, they went to different parts of the world. The Toltecs, seven in number, with their wives, who understood each other's speech, after crossing great lands and seas, and undergoing many hardships, finally arrived in America, which they found to be a good land, and fit for habitation; and they say that they wandered one hundred and four years in different parts of the earth before they arrived at Huehue-Tlapallan, which they did in the year Ce Tecpatl, five hundred and twenty years—or five ages—after the flood."

In another place Bancroft says:

"Votan, another mysterious personage, closely resembling Quetzalcoatl in many points, was the supposed founder of the Maya civilization. He is said to have been a descendant of Noah and to have assisted at the building of the tower of Babel. *After the confusion of tongues he led a portion of the dispersed people to America.* There he established the kingdom of Xibalba and built the city of Palenque."

Among the various works ascribed to Votan is the writing of 'a book,' in which was inscribed a complete record of all he had done. In this is the statement that he was the first man sent by God to portion out this land.

THE KING AND THE CHILD.—King Frederick VI. of Denmark while traveling through Jutland, one day entered a village school and found the children lively and intelligent, and quite ready to answer questions.

"Well, youngsters," he said, "what are the names of the greatest kings of Denmark?"

With one accord they cried out: "Canute the Great, Waldemar and Christian IV."

Just then a little girl, to whom the school-master had whispered something, stood up and raised her hand.

"Do you know another?" asked the king. "Yes, Frederick VI."

"What great act did he perform?"

The girl hung her head and stammered out: "I don't know."

"Be comforted, my child," said the king, "I don't know either."

TOPICS OF THE TIMES.

BY THE EDITOR.

THE new law which has been passed by the Congress of the United States—sometimes called by the name of Edmunds, and other times, Tucker—gives the power to the President of the United States, by and with the advice and consent of the Senate, to appoint the Probate Judges in this Territory. Before the enactment of this law there were many reasons why Latter-day Saints, especially those who had more wives than one, should prepare their wills during their lifetime. But since the passage of this law these reasons have been more than ever increased. Heretofore the Judges who have had these matters to attend to have been men in whom the community had such confidence that they voted for them to hold the office; and they have been men familiar with the conditions which exist here, and in all their official acts have endeavored to meet the wishes, so far as they could in justice, of families whose husbands and fathers have died.

But under this new arrangement, if the same rule governs that has done in the appointment of other officials, we may expect strangers—men who are alien to the community and who have no feelings in common with the bulk of the people—to be appointed to this office in the various counties.

It requires but little reflection to show how necessary it is, under these circumstances, that every man who has more wives than one should arrange his affairs by will, so that his wishes may be fully known by his family, and his executors be designated by himself to carry out his intentions after his demise. Every one should do this whether his property be much or little.

In his will he should declare who his heirs are by name, and state the share of property that he wishes each to receive. If he have real estate, he can divide it, and by deed give it to such members of his family as he may desire to have the title thereto, and in this way save his executors a large amount of trouble.

Every man who is a husband and a father may be supposed to know best how to distribute his effects among those who are dependent upon him and form a part of his family. It is a duty that he owes to himself and to his family to decide upon this and to arrange for it while he is in full possession of all his powers and can give the subject careful study. If all were to do this, it would save much feeling and, sometimes, difficulty, and certainly be a great relief to his friends who may be called to act as his administrators after his death. It is not a difficult matter to do if men will apply their minds to the subject. Their wishes should be clearly expressed, in simple language, and if at any time changes are needed, they can be easily made by codicils.

After a man has arranged in his own mind how he wishes his property to be disposed of after his departure, and embodies these wishes in writing, he can then easily keep the run of his affairs, and by means of codicils can at any time make such alterations as any changes in the shape of his property may require. This is business-like and should not be neglected.

Every woman who has a husband and children would feel better to have her husband put down in writing his wishes concerning that which she should have in the event of his death. It would relieve many from anxiety upon many accounts. Sometimes there are heirs who are disposed to be aggressive and selfish, and no true, right-feeling woman would care to be left to the mercy of such persons and be denied the rights to which she is entitled in all justice and righteousness.

If there were no other reason to induce men to make their wills, the condition in which the new law leaves their children, born in plural marriage, ought to appeal strongly to them. By the law of March 22, 1882, all our children, born before January 1st 1883, were declared legitimate. If a father, therefore, died intestate these children could inherit. But the new law, while it recognizes these children as legitimate and does not operate against children born up to March 3rd, 1888, expressly excludes all other children born in plural marriage, from inheriting or from being entitled to any distributive share in the estate of its father.

Every father can see how necessary it is, therefore, that he should do what he can to protect his innocent offspring, and make his will so plain that there can be no misunderstanding as to the share of his property he desires them to have.

This cannot be impressed too forcibly upon the minds of all men of family in this Church, and it should not be postponed.

Under the new law the right of dower is given to what is called, by its framers, the legal wife. She is now entitled to dower amounting to one-third of the estate of her husband. She can only release this, during his lifetime, by conveyance in conjunction with him. The object of all this is plain. This entire law is designed as a blow at our marriage institution, and every one interested should accept it as such, and take every precaution in his power to guard against its evil effects. Where men have more wives than one, if they have not given each of their wives a home, but desire to do so out of the property they now own, they will be under the necessity of getting the signature of the so-called legal wife to a deed conveying the real estate to the other wife. And where men wish to act justly they should either secure this during their lifetime and put it in a position where it can be placed on record at their demise, or make other arrangements for real estate as a home to be conveyed direct to the plural wife.

Laws are being made to oppress us; but if we act with wisdom, they can be made a protection to us also; and by taking the proper course we can entrench ourselves in the law in such a way that we cannot be injured by it, nor be deprived of our rights. The Lord has said that He will show that His wisdom is greater than the cunning of the adversary; and the Saints should avail themselves of this wisdom, and by prudent foresight protect themselves and their loved ones against the machinations of wicked and designing men, and also protect their families against members thereof who may be disposed to take advantage of their positions.

There are some people who are superstitious about making a will. They seem to think that if they make a will, it is a sign they are going to die, or that it will hasten their death.

Why they should think it would have this effect I cannot imagine. It is like any other business proceeding that comes up in its time to be attended to, and if a man were going to live a hundred years, it certainly would not be any injury to him to have his will made, and to have his property in such a shape that it would be satisfactory to himself and to his family. It is all nonsense to suppose that the making of a will, under the circumstances in which we are now placed, will contribute in the least degree to hasten any one's departure from this life. On the contrary, it is likely to have the opposite effect, because every man of correct feeling who

does not make a will now must feel uneasy and restless whenever he thinks about his affairs and the condition his family will be in if he should die intestate.

THE RESURRECTION.

The Death and Resurrection of Christ.

BY ELDER THOMAS W. BROOKBANK.

(*Continued from page* 148.)

IT is written, "My flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption" (*Psalms xvi*, 9, 10) This prophecy certainly refers to Jesus, and His resurrection; for so Peter applied it on the day of Pentecost. But the quoted scripture does not all apply to Christ, for the expression "*My flesh also shall rest in hope*" can have reference only to the body and faith of the writer. The Psalmist argues that because Jesus was resurrected He shall be also, and His conclusion is logical. "*For we are members of His body, of His flesh, and of His bones.*" (*Eph. v*, 30.) This the apostle acknowledges to be a great mystery but he does not question its truth. In other portions of his writings he insists on the same doctrine. The mystery of our union with Christ, is not greater, we think, than that which is involved in the Divine definition of *man*, who is really two individua's, a male and a female. Since the resurrection of man in his completeness, requires the resurrection of the members of which he is composed, a male and a female, so also does the resurrection of Jesus, to be complete, necessitate the resurrection of every corporeity which is joined to His body as a member, hence, those scriptures. "Because I live, ye shall live also." (*John xiv*, 19.) "When He shall appear we shall be like Him," for "we are flesh of His flesh, and bone of His bones". Again it is written: "Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; * * But God will redeem my soul from the power of the grave." (*Psalms xlix*, 14, 15).

When we understand that the Jews never entertained any idea of the resurrection, but that of a bodily resuscitation, we will readily perceive the futility of any attempt to explain this language of the Psalmist by referring it to a spiritual revivification. Resurrection always signified to the Hebrews what it now does to the generality of Christians, viz: the revivification of material substance. Therefore when the sacred penman says. "God will redeem my soul from the power of the grave," we must understand that He distinctly affirmed a literal corpse resurrection. Logically, too, God could redeem from the power of the grave, that, and that only, which was in its power i. e., the material body.

Isaiah is the next witness to be introduced. "And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of His people shall He take away from off all the earth; for the Lord hath spoken it." (*Isa. xxv*, 7, 8.) That this scripture refers to the resurrection of the dead, is settled by the Apostle Paul who affirms the saying of Isaiah, that, "death is swallowed up in victory," shall be verified when this corruptible shall put on incorruption, and this mortality shall put on immortality, (*I Cor. xv*, 53.) Now, remember the Jewish idea of the resurrection requires a bodily resuscitation, and note:

1. The quoted passage teaches a resurrection.
2. The resurrection must be understood to be a bodily one.
3. The vail which shrouds the nations shall be taken away in the latter-days, i. e., God's doctrines shall be made clear and manifest.
4. God shall vindicate this very doctrine of the resurrection, by taking away the rebuke of His people from off all the earth. They now lie under rebuke for preaching a literal corpse resurrection, and the pledge of the Almighty is given, that developments in the latter-days shall so clearly substantiate the doctrine, that its rebuke shall be taken away from the whole earth, not one infidel being left to wag his tongue against it.

That distinct and special reference is made to the "rebuke" occasioned by the maintenance of the unpopular, and much ridiculed doctrine of a literal, bodily resurrection, is evident from the close connection of all the sentences in the quoted passage. Still, were this denied, the "rebuke" of which we are speaking, *must form part* of the rebuke of which God speaks, and, hence, shall be wiped out. The question, from this showing, is narrowed to this: What is the essence of the resurrection doctrine, as taught by the true Church of God today? In "*This mountain*" God shall vindicate the doctrine of His people. My friends do not try to evade this issue. The arguments which you have just read are not unfounded. They are the truths which lie unhidden in Isaiah (chap. *xxv.*) Thank God for the pledge of vindication, *so soon to come.*

This is also written: "Thy *dead men shall live*, together with *my dead body shall they arise.* Awake and sing ye that dwell in the dust; for thy dew is as the dew of herbs, and the EARTH shall cast out the *dead.* (*Isaiah xxvi*, 19.) Those that dwell in the dust, are *dead bodies*, not *living spirits*; and "the earth shall cast out the dead;" that is, the *bodies* of the dead which it *has*, not *spirits*, which it *has not.*

This quotation is very express, and we might pass on were it not that the claim is set up that the prophet merely predicts a civil recovery of the Jewish people from a state of deep depression.

But the objection argues nothing against the resurrection doctrine. It simply shows us how deeply rooted it had become in the Jewish mind. We argue from the development of natural life to illustrate the resurrection of the dead; not from the resurrection of the dead, to illustrate the natural development of life. Did we adopt the latter course it would prove that we knew more of the resurrection of the dead, than we know of temporal life, since we always proceed from the known to the unknown. If Isaiah, then, attempted to illustrate a civil restoration of the Jews to their former dignity and prosperity by showing them that it would be *like a resurrection from the dead*, it simply proves that the Jews knew more concerning the resurrection of the dead, than they did of a restoration of individuals or nations, to a former state or condition. It does not seem, then, to make much difference which interpretation be adopted. The main advantage, which those who believe that Isaiah referred to a literal resurrection of dead bodies, possess over their opponents, is, that their belief is a true one.

HE who seldom speaks, and with one calm well-timed word can strike dumb the loquacious, is a genius or a hero.

FOR OUR LITTLE FOLKS.

"JOHNNY'S GRAVE."

"PLEASE lady, will you spare me just *one* flower?"

Mrs May turned her tearful face from the grave of her only son, and looked through her tears at the speaker.

He was only a little boy, perhaps ten years old, ragged and barefooted, and he stood before her with a brimless hat in one hand, while he held the other towards her imploringly.

Mrs. May's motherly heart yearned towards the poor little fellow, and his frank, blue eyes and honest face interested her.

She put not one, but several, flowers into his hand, and asked him what he wanted them for.

The tears gathered in his eyes again at the question, and he drew the sleeve of his ragged jacket quickly over them.

"*I've* got a grave, ma'am, that I would like to *pile up* with flowers if I only could, but I can't, you see, and one flower would be better than nothing, ma'am. Thank you very much for these." And he was turning away, putting the roses carefully into his cap that the heat of his hand might not injure them.

But Mrs. May stopped him, and asked:

"Can you not tell me something about yourself, my boy? Perhaps I can aid your mother in some way."

The regiments which had done honor to the brave dead were marching out of the cemetery again, and the distant sound of their music came back like a farewell echo to the soldiers sleeping so quietly in that "silent city."

Mrs. May seated herself upon a rustic seat near by, and the boy told her his story readily.

"My name is Johnny, lady," he said; "and I haven't any mother . Bobby and me have been all alone for a long while. Mother was going back to Ireland to see her folks, and she was drowned, and Bobby and me was left alone.

"I don't know what killed my father, ma'am, but I wasn't born till after he died, and Bobby said he was allers hard up."

"Who is Bobby?" inquired Mrs. May, and Johnny replied:

"Him as is in the grave I've been telling you about, lady."

Here the tears rolled down the boy's soiled little face, and he turned his head away from Mrs. May's eyes. But presently he smelled of his flowers and seemed to take heart again.

"You see Bobby was fifteen years old, and he took care of me. Oh, he took such good care of me, lady! He used to find odd jobs to do, and wouldn't let *me* work until I was big enough to look out for horses and carts, 'cause he said he couldn't afford to have me break my leg, or get killed, you know; and I was only a little chap.

"We lived in the streets in the day times, and slept in lodging-rooms at night sometimes, and in warm nights we slept out of doors behind barrels mostly.

"Bobby used to pay a little money for us both when we slept in the lodging-rooms, and it cost too much you see, lady.

"I was most allers hungry, but Bobby was hungrier than I, 'cause he used not to eat at all, sometimes, so *I* could have enough. And then he'd pretend he wasn't hungry. I believed him at first, but when I got bigger, I *didn't*, and often I would have to coax him to eat before he would touch anything. Oh, I *know* he was awfully hungry, real often just for my sake.

"And he was so good, lady! He used to say a prayer to God every night and morning. And sometimes I could hear him when he thought I was asleep, saying, 'Oh, *who will* take care of Johnny, if anything comes to me, unless *You* will watch the little chap, dear Jesus!"

Johnny's breath came quickly, and he struggled with tears again, for the day had been dreary and lonely for Johnny, and his heart had not ceased to cry for his dead brother, the only friend he had in the world, before strange hands had laid Bobby to rest in one solitary corner of the cemetery.

Mrs. May forgot that the boy's garments were coarse and ragged, and not over clean; she forgot everything but that he had no dear mother to love him and keep him in order. She laid her dainty, gloved hand on his head, and said kind, encouraging words to him, until he found voice to speak again.

"Well, ma'am, last year Bobby said to me one day, 'Now, Johnny, you go and hold horses for gents as wants 'em held, and meet me at our corner at twelve o'clock, and I'll have a bite of some lunch for us.'

"Then he went off to find work to do, and I earned ten cents for holding a horse, and at twelve o'clock watched and waited for Bobby.

"But oh, lady, he didn't come at all that day, and the next day I found out he had peen picked up dead in the street. A perlice said he just seen him drop on ter the sidewalk like a shot, and the doctor said it was from starving and trouble in his heart.

"So they put him in a grave over in the corner yonder, and I thought I would like to put flowers on his grave just as other folks did. He wasn't a real soldier, ma'am, but he is all I've got, and I think he was as brave as any soldier man!"

Johnny smelled of his flowers again and winked his eyes very fast lest he should cry.

No need to tell what Mrs. May answered at last, but when Johnny again turned towards the grave he called *his*, there were many flowers in his hands, and the grave of the young soldier who had fought so nobly as long as he had strength, the battle of life, and the cares and sorrows that beset him for his young brother's sake, was at last decorated to Johnny's content.

"You didn't wear soldier clothes, and a feather in your cap," said Johnny, as if speaking to ears that could hear; "but you were a soldier for all that, and God knew it too, for the kind lady said so.

"And Bobby, she's going to give me work, and I—I *love her!*"

Then there was a good-by softly spoken, and Johnny was presently only a little street boy again.

ANSWERS TO QUESTIONS IN NO. 8.

1. When was President Taylor and John E. Page ordained to the apostleship? A. December 19th, 1838.

2. By whom were they ordained? A. President Brigham Young and Heber C. Kimball.

3. What did the Saints at Far West decide to do to escape the violence of their enemies? A. To move out of the state as soon as possible and go to Quincy, Illinois.

4. Upon motion of President Young what covenant did the brethren at Far West enter into? A. To stand by and assist each other to the utmost of their abilities in removing from the State of Missouri, and never desert the poor who were worthy until they were out of reach of the exterminating order of Gen. Clark who was acting for and in the name of the state.

5. When did the first families leave Far West? A. On the 7th of February, 1839.

6. What was the condition of the Saints when they reached Quincy, Illinois? A. Their condition was very pitiable and they were destitute of almost everything.

7. Beholding their sufferings and wretchedness what were the people of Quincy moved upon to do? A. To call meetings and take immediate steps to relieve the most destitute and give employment to those who were able to work.

8. When was Thomas B. Marsh, F. G. Williams Geo. M. Hinkle and others excommunicated from the Church? A. March 17th, 1839.

9. Was Joseph and his brethren still confined in Liberty Jail? A. They were.

10. What sections of the Doctrine and Covenants did he write while there.? A. Sections 121, 122 and 123.

QUESTIONS ON CHURCH HISTORY.

1. When did Joseph and other brethren visit Iowa for the purpose of finding a new location for the Church? 2. What place was finally selected as a gathering place for the Saints? 3. What important event transpired at Far West early the next morning? 4. Who were ordained to the apostleship at this Conference? 5. What was one of the points in this revelation? 6. Why was the fulfillment of this revelation considered such a hazardous undertaking? 7. What other work was performed here?

THE FAITH OF A LITTLE CHILD.

At a certain country church it was decided that the congregation assemble together at a given time to pray for rain, which was sorely needed for the growing crops. At the appointed hour the people began to gather, and one little fellow came trudging up with an umbrella almost as big as himself. "What did you bring that for, youngster?" some one asked, with a smile. "So's I wouldn't get wet going home," was the confident reply.. It is safe to say that no one in the large gathering had come similarly provided, and not a housewife in them all had set out her tubs and pans to catch the rain-water as it would pour from the roof in answer to the ascending petition.

The names of those who answered the Questions on Church History published in No. 9 are as follows: Heber C. Blood, Henry H. Blood, W. J. C. Mortimer, S. Stark, Lottie Fox, Avildia L. Page.

The Juvenile Instructor.

GEORGE Q. CANNON, - - - - EDITOR.

SALT LAKE CITY, JUNE 1, 1887.

EDITORIAL THOUGHTS.

OUR attention has been called of late to the disposition which some members of the Church manifest to write and speak in an improper manner concerning their brethren and sisters. Frequently loose and sweeping charges are made by brethren against others, which, if listened to and believed, would give the hearer an idea that the persons spoken of were very bad characters. In this way great injury has been done. False impressions have been made that have taken a long time to change. Frequently it has happened that the persons spoken against have felt the effects of this evil speaking, and have perceived that there were prejudices against them; but how these dislikes and bad feelings originated, and what basis they had for existence, they have not known. And yet they may have been entirely innocent of any wrong actions, and the prejudices existing against them may have been altogether destitute of true foundation. When traced up it has many times been discovered that some one had put a wrong construction on some words or acts, which when explained, were not improper or hurtful. In other instances inquiries have developed the fact that the ones who had spread the injurious reports had conceived dislikes against the persons they spoke about, being prejudiced themselves, they had endeavored to make others share in their prejudices.

The conduct in these latter instances of those who call themselves members of the Church, is very mean and contemptible. It is bad enough to talk when there is a foundation for saying bad things concerning a fellow-member in the Church; but when they have no foundation except the prejudice and dislike of the persons who speak them, they are malicious and deserve severe condemnation.

The wrongfulness of speaking evil of our neighbor is made very clear in the gospel. Even if he or she has done wrong, there is no right given to speak of it to others. If a brother wrongs another, it is not the latter's place to go to others and speak about the wrong which the former has done; but it is clearly made the duty of the one who thinks himself wronged to go to the other himself and state to him his feelings concerning his conduct, and that, too, without making it public beyond himself. If he should refuse to make satisfaction, it would then be the duty of the aggrieved party to take teachers and visit him, and, if he still continued his refusal, to then bring the case before the Bishop and his Counselors. In such an event the transaction would receive greater publicity than it would if he were to make amends for the wrong when it was presented to him alone.

The Lord says: "If thy brother or sister offend many, he or she shall be chastened before many." Again he says: "If any shall offend in secret, he or she shall be rebuked in secret, that he or she may have opportunity to confess in secret to him or her whom he or she has offended, and to God, that the church may not speak reproachfully of him or her."

This is the law of God, which he has revealed to His Saints for us to observe in our association one with another. And how comprehensive and just it is! And how much ill-feeling and gossip and bad results might be avoided if it were strictly observed! We should have a model society if all of us who are members of the Church were to do in these matters as the Lord has pointed out.

The reputations and the characters of our brethren and sisters should be very dear to us, and we should seek to preserve them from wrong imputations and also to prevent others from reaching wrong conclusions respecting their words or actions. We should invest the characters of our brethren and sisters with a sacredness that would prevent us from speaking lightly of them or condemning them. But through the neglect of this precaution and the commands of the Lord upon this subject, all manner of talk is frequently indulged in and accusations are made against brethren and sisters by fellow-members of the Church to their injury and to the discredit of society.

All human beings have weaknesses. Some, however, have more than others. These produce defects in character, and yet the persons who yield to them may do no positive wrong or commit no breach of propriety for which they could be dealt with on their membership in the Church; but at the same time, through these weaknesses, they may be disagreeable and make themselves generally unpleasant. In such cases it is necessary that those who are thrown in contact with them should exercise a very large amount of charity. The description of charity as given by Paul in his Epistle to the Corinthians, and by Mormon in his Epistle which his son Moroni has given us, furnishes us with an admirable picture of the blessed fruits which follow the exercise of this heavenly quality and gift, and we should cultivate it more than we do in our association with each other. Charity would prevent us from speaking unkindly of the weaknesses or faults of our brethren and sisters, and would enable us to treat them leniently and refrain from gossiping about them or magnifying them in speaking of them to others. There is enough good in every human character, especially in those of Latter-day Saints, to permit us to dwell lovingly upon the good traits and qualities of those with whom we associate, and then with proper charity we can cover and hide from our view any weaknesses that they may have.

But when Latter-day Saints are guilty of wrongs which amount to clear violations of the law of God, it is not right to cover over these wrongs by exercising charity. There is a way to correct them, and it is true mercy to a man or a woman who thus violates a law of God to bring that to his or her attention, and to make him or her conscious of the fact that it is a violation of God's law. A true friend to such parties will not hesitate to speak the truth plainly to them upon questions of this kind and take the necessary steps to have them checked in the commission of wrong, and to repent truly and sincerely of it and forsake it.

Herein many officers in the Church have erred. They have exercised mistaken clemency towards sinners. They have supposed that they were exercising charity by bearing with those who were transgressors of the law of God. A Bishop or other officer who takes a course of this kind is as unwise in his sphere as the parent who suffers his child to commit a sin and does not reprove or check the child for it. A wise parent, foreseeing the great evil that will result to the child by permitting it to go unchecked or unpunished for sins committed, takes timely steps to arrest the progress of the evil and to

bring home to the child's conscience the wrong of which it has been guilty.

So with the wise officer of the Church. He permits no actual transgression of the law of God to go unnoticed and unreproved, but takes steps to arrest it immediately, before it grows to a great evil.

In the gospel which the Lord has revealed to us is to be found every law necessary to form the most perfect society that can be imagined. We should have heaven on earth if we were to live in strict conformity to those laws, and a people established under their operation and with a close observance of all these principles, would soon be prepared to associate with heavenly beings; for they are the laws by which heaven is governed, and which produce the blissful condition of affairs which we are led to believe exists in the eternal worlds.

Much, of course, depends upon individual effort in the directions to which we allude. We should strive to control our tongues and never to speak evil of the Lord's anointed, of whom we have so many all around us, and with whom we are brought in daily contact. God requires this at our hands, and it should be kept constantly in mind. It is not the authorities of the Church alone who are comprehended in the phrase, "the Lord's anointed;" but it embraces all who have received certain blessings from the Lord, though they may be only humble members of society and may not occupy conspicuous places in the Church.

THE TEST OF TIME.

THE best critic, the most impartial judge, the final tester, and the most ruthless and merciless destroyer, is Time. Nothing lives long unless it embodies or contains real merit and value. All poor things inevitably die in the long run.

The gauntlet which Time throws down for each and every human thought, word and deed before it can be said to be permanently established in history and in the world's remembrance, and before it can have any active and abiding inflence in determining future thought is a fearful one. Ranged on one side are all the natural forces and processes of decay, dissolution and disintegration which are inherent in all things and actively at work, and on the other, stand all the prejudices, harsh judgments and fierce accusations of contemporaneous rivals, critics and enemies. And anything which survives the thrusts of these two foes, must have in it a portion of indestructible worth.

We speak in metaphor of the "wrecks of time;" but this metaphor rests upon a basis of most literal fact. The pathway of centuries through the domain of history is a real path. Passing along this track, one can see on either hand the ruins of projects, plans, hopes, schemes, and enterprises of various kinds, thickly strewn about as leaves in Autumn woods. They gave good promise at the outset, they started well, but the "victorious tooth of time" tore them into fragments, and they disappeared from the active arena of life like the "unsubstantial pageant of a dream."

Still, this test of time is not an absolutely impartial one after all. For time destroys *some* valuable things in its ceaseless flow, just as the current of a river sweeps away houses, barns, and cattle on its banks, as well as all rubbish and floating *debris*. If any human enterprise serves well its day and generation and is calculated only for that, of course it will perish with the using and pass away. But this fact does not prove the intrinsic worthlessness of the plan, or project, or enterprise, by no means; it only proves that it was intended simply to serve a temporary purpose. But this temporary purpose may be in every respect a good one, and the flow of time sweeps it away only after it has accomplished its normal, legitimate work, and properly fulfilled its real mission.

On the other hand, time allows some things to exist which are far from being perfect or pure. These are generally of a mixed character; they embody something good and a portion also of enduring evil. But they continue because they are so firmly fastened in the world's soil. They have struck their roots deeply into the rocky substratum of human nature and human wants, and entwined their fibers closely around the massive columns of permanent human interests, and there they cling and hang and live in spite of winds and waves, rough usage and harsh treatment; just as some gnarled and unsightly stump will get wedged in among the rocks of a stream and there lay in spite of flood or current.

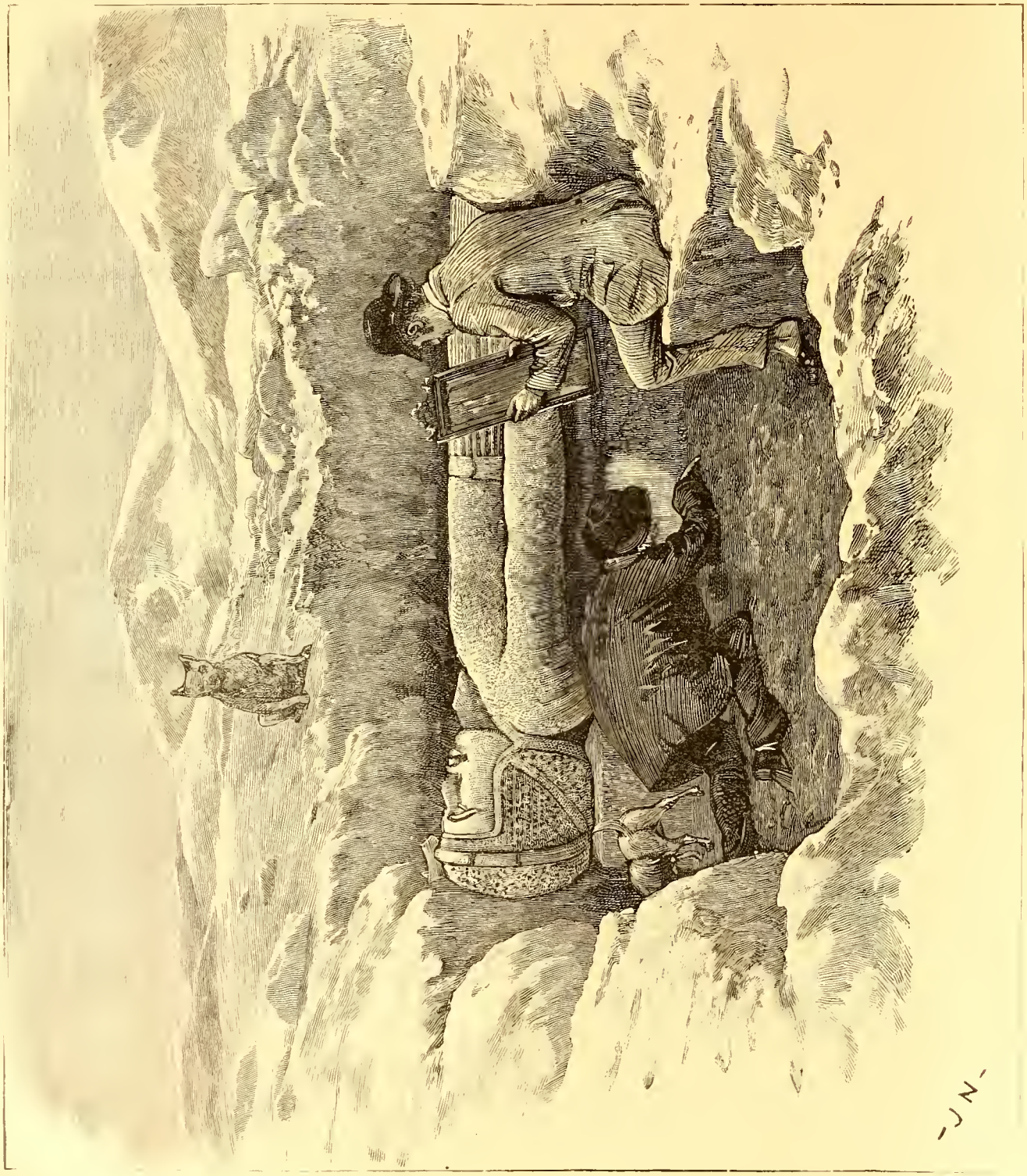
This knowledge of time's testing power influences human thought and judgment very largely. It makes the majority of people slow to reject anything which bears the seal and stamp of age, slow to adopt anything until it has been proven and tried by the lapse of years. While there are some who give no heed to the judgments of time, but fall in with whatever accords with their thought, or suits their fancy, and reject whatever is contrary to them without regard to either age or newness, yet the race, as a whole, are so constituted as to deeply reverence whatever has stood the test of time, and be suspicious of whatever is untried or novel. And this is well. There are a great many existing evils which, if left alone, will either heal or destroy; and these we must avoid or patiently endure. There are also many other existing things which we may not like, perhaps, but which will doubtless live long after we ourselves are gone; to oppose these, unnecessarily and rashly, will be to butt our heads in vain against a rock, resulting only in self-injury or destruction.

A WONDER OF RELATIONSHIP.—The following remarkable genealogical curiosity appeared originally in *Hood's Magazine*, and is a singular piece of reasoning to prove that a man may be his own grandfather. There was a widow (Anne) and her daughter (Jane), and a man (George) and his son (Henry). The widow married the son, and the daughter married the father. The widow was therefore mother (in law) to her husband's father, and grandmother to her own husband. By this husband she had a son (David), to whom she was also great-grandmother. Now the son of a great-grandmother must be grandfather or grand-uncle to the person to whom his mother was great-grandmother; but Anne was great-grandmother to him (David), therefore David is his own grandfather.

RANGE OF KNOWLEDGE—When we rise in knowledge, as the prospect widens, the objects of our regard become more obscure; and the unlettered peasant, whose views are only directed to the narrow sphere around him, beholds nature with a finer relish, and tastes her blessings with a keener appetite than the philosopher whose mind attempts to grasp a universal system.

PHARAOH'S STATUE

THE engraving before us represents the discovery and examination of a large granite statue, curiously and elaborately carved, in a state of excellent preservation, and supposed to represent King Rameses II, the Pharaoh during whose reign the great Israelitish lawyer and leader Moses was born.



The discoverer, a Lieutenant of the British Navy and Inspector-in-Chief of the Egyptian Coast guard, (in the picture he is holding a mirror to reflect light upon the hieroglyphics which cover the figure) thus speaks of the treasure which he was so fortunate as to be able to bring to light: "This statue was discovered on the occasion of my having ordered some of my men to dig for stones to repair a fort near Aboukir, over the supposed ruins of the ancient town of Canopus.

They reported having unearthed a carved, granite pillar. I at once excavated it, and found it to be a statue of red granite, about ten and one-half feet high. Shortly afterwards a well-known antiquary and Egyptologist, at the request of the Director of Egyptian Museums, came with me to decipher the hieroglyphics, and pronounced the figure to represent Rameses II. * * * It is about 3,400 years old, and is in excellent preservation, and lies about three-quarters of a mile from the shore. With some gear from the fort I raised the statue on end. There are hieroglyphics down three sides and on the heart of the figure. The back and the front and the left side are covered with hieroglyphics. As the ground has never been properly excavated I hope to be lucky enough to find some more similar objects in the neighborhood. Near by, during some subsequent explorations, a smaller statue was discovered, which the same authorities declare to be in memory of the son of the Pharoah just mentioned, the King, consequently, who proved so hard a task-master to the Children of Israel, and whose overthrow in the waters of the Red Sea is familiar to every Sunday School child. Not far distant, we now hear that only recently a picnic party unearthed a number of rare Greek coins; and finally there is good reason to believe that certain gigantic pillars found in the immediate neighborhood are remains of the Temple of Serapis, for which the spot was once famous.

It is interesting to notice that although the land of Egypt for centuries past has been less than the shadow of what it once was, although it stands almost at the foot in civilization, progress, wealth and population, and although nothing, as a rule, provokes greater disdain than the nation or man once great now sunk to nothingness, yet no field has furnished richer returns to antiquarian research, and no land has presented greater attractions for those who delight in studying the early history of our earth. Egypt is the scene of God's early and most wonderful dealings with His children; it exhibits to our wondering admiration such splendid specimens of ancient workmanship as the Great Pyramid aptly called the "miracle in stone," the sphinx, and columns, statues, "needles" and ruins without number; and besides all this, it does that for which we in this age of unbelief should be grateful—it corroborates the stories of Holy Writ, by yielding from its long silent bosom the histories, statues and tombs of many of the characters described in the pages of the Sacred Book.

Money.—Here is the test, with every man, of whether money is the principal object or not. If in mid-life he could pause and say, "Now I have enough to live upon; I'll live upon it and having well-earned it, I will also well spend it; and go out of the world as poor as I came into it;" then money is not principal with him: but if, having enough to live upon in the manner befitting his character and rank, he still wants to make more, and to *die* rich, then money is the principal object with him, and it becomes a curse to himself, and generally to those who spend it after him. For you know it *must* be spent some day; the only question is whether the man who makes it shall spend it, or someone else. And generally it is better for the maker to spend it, for he will know best its value and use.

This is the true law of life.

Hope is a flatterer, but the most upright of all parasites: for she frequents the poor man's hut as well as the palace of his superior.

LITTLE CHARITIES.

THERE are men who cannot walk the length of a half dozen blocks in the city without doing good home-missionary work, that shall be like leaven working all day long, after he has passed on. That too when he has never paused a half minute in his hurried walk to his place of business.

In the first place, his genial, cheerful face inspires every one who sees it with a sentiment of cheer and hope—which will bear good fruit as the day goes on. "A cheerful countenance" is not so common, but that it is noticed.

Then if he sees a chance acquaintance, if only the man who dumped coal into his cellar, he is sure to give him a friendly nod and a cheerful "good morning," which makes him feel better all the day. It lights up his face and he half mutters to himself as he glances after the retreating form—"That man is a gentleman." That is no ball-room frain. It is honest, truthful conviction.

May be the cheerful man of business pauses to exchange a word with an acquaintance, which is so hearty and warm that it "does good like a medicine." He helps the little news-boy to his feet, when he was just slipping on the icy pavement, and by way of cheering him up drops a coin in his hand and takes a paper, not forgetting a pleasant word for the poor little waif.

He seems to make folks better just by speaking to them. His own heart, too, is made brighter by the consciousness that he has improved these little opportunities of expressing good will for his fellows.

That man misses a great deal who wraps himself up in a mantle of dignity and stiff, unbending reserve, and thus walks abroad among men. As a general thing he will find himself "not appreciated," and it is possible the feeling entertained towards him may be one of positive dislike. If he does much good in society it is generally done so secretly that hardly anybody knows it. To quote Mrs. Partington, with reference to Mr. Skinflint's goodness: "It was past finding out."

When the little charities of a genial word, a friendly nod, and a smiling recognition are worth so much, how selfish to withhold them.

Correct Speaking.—We would advise all young people to acquire, in early life, the habit of correct speaking and writing, and to abandon as early as possible any use of slang words and phrases. The longer you live the more diffcult the acquirement of correct language will be; and if the golden age of youth, the proper season for the acquisition of language, be passed in its abuse, the unfortunate victim, if neglected, is very properly doomed to talk slang for life. Money is not necessary to procure this education. Every man has it in his power. He has merely to use the language which he reads, instead of the slang which he hears; to form his taste from the best speakers and poets in the country; to treasure up choice phrases in his memory, and habituate himself to their use, avoiding at the same time that pedantic precision and bombast which shows the weakness of vain ambition rather than the polish of an educated mind.

Infidelity is the joint offspring of an irreligious temper and unholy speculation, employed, not in examining the evidences of Christianity, but in detecting the vices and imperfections of professing Christians.

A LIFE SKETCH.

BY ELDER B. B.

(*Continued from page* 156.)

ARRIVING in Ogden City, we learned that the small-pox was raging, and no one seemed desirous of tarrying in the infected place. I at once informed my new friend that I would go south with him, and we forthwith took the train for Salt Lake City. We remained there over night, but early the next morning were speeding away towards York, which was then the R. R. terminus.

Previous to the time of my arrival in Utah I had never met a "Mormon" Elder nor had any of the Church publications fallen into my hands; and having heard so much of an infamous character respecting the Saints, I naturally arrived in their midst with strong prejudices. Being brought into contact with them, I immediately found myself closely scanning individual countenances, and watching the manners of the people in general. Instead of the evidences of depravity which I had expected to find so common, the faces of those about me were beaming with intelligence and the indications of moral rectitude; manners, though often unpolished, I thought were frank, cordial and honest, and in my own feelings I made the concessions that were due the people, according to my first estimate of their general character.

At York we hired a private conveyance and continued our journey southward; and arrived on a certain day after dark at ——. The next morning just before the "all aboard" call was expected I was informed that a school teacher was needed in the town. A Mr.—— from Beaver who had in some manner discovered my professional character, suggested that I make application for the vacant position, for he was sure the schools at Beaver were all engaged. My betrayal to the Philistines was thus consummated. I was a published Gentile school teacher, right in the geographical center of "Mormondom," and my doom was sealed, my days were numbered. After replying to a few civil questions put to me by our host—presumably a Danite—I adopted a course which inspired my foes with such profound respect for my bravery that I am still permitted to tarry in the land of the living.

Bidding my questioner an unceremonious farewell, I turned and fled, as it were, to the den of another supposed Danite whose real occupation was guised under the deceptive title of school trustee, and made application for the vacant position. My proposition was favorably considered, and a few days thereafter, a formal contract was signed, and I was a prospective fixture, for a while, at least, in "Mormon" Territory. But though I had bearded the lion in his den, still I must confess to an occasional unpleasant thought that some one might attempt to make my "fixture" in that locality more permanent than I desired. Thoughts of this nature received a sort of justifying basis when I soon after became acquainted with a Gentile who had lived in the town for about a year. One day I told him of the horrible tales about the "Mormons" that had been related to me and declared that they were wholly at variance with the extremely kind and civil treatment which I had received from all classes of the people. I had been "let alone" to my perfect satisfaction; stepping to my side, and lowering his voice to a whisper, and with significant gestures to impress upon my mind the solemn truths which he was about to reveal to me he said: "The Mormons of this town will not kill you. The strong hand of the government is now felt, and they are afraid to murder you, but there are numbers of them here who would like to cut your throat." Statements of this character coming from an individual who, I had to confess, should know more of real "Mormon" nature than I did, could have no tendency to allay suspicions of actual danger.

A year or more elapsed after this before I was made acquainted with the execrable character of this vilifier of the Saints. During the Winter preceding my first acquaintance with him, he and his whole family which was quite large had been fed and clothed by the very same "Mormons" whom he maligned in such a fiendish manner. It would be unjust to say that the editor who figures in this narrative, and this other calumniator of the Saints are representative anti-"Mormon" msssionaries, but there are few of those engaged actively in the so-called labor of regenerating this people who do not avail themselves of the aid such scoundrels offer them, nor do we hear of many who manfully protest against the inhuman course of their worse than savage allies. Thus the vilest of the vile and the sanctimonious professors of sectarian Christianity gravitate to a common level, and by their cordial affiliation demonstrate the existence of an affinity for each other, of one kith and kin are they; though the non-professing crusader might suffer embarrassment to confess the family tie.

But, if my suspicions respecting the general character of the "Mormons" were strengthened by evil and designing men, yet in their endeavors to keep me "truly loyal" and in training, they occasionally proposed principles which were abhorrent to my very soul, and I felt compelled from a sense of justice to espouse the cause of the Saints. Being told by a Gentile, on a certain occasion, that if I knew anything good about the "Mormons" I must not speak of it, if I purposed to harmonize with other Christians of the Territory, feelings of the greatest indignation took possession of me, and found vent in language more emphatic than refined. I disavowed all intention of training under any such banner, and assured my friend that I purposed to speak for the right no matter where found, nor in what guise it might appear.

During the first few Sabbaths which succeeded my arrival in the midst of the Saints, I found no difficulty in occupying my time so agreeably, that my curiosity to witness the public religious services of the people was easily repressed. One Sabbath, however, I was seized with such a strong desire to be present, that I at once decided to attend, and was soon numbered among the congregation. The services were deeply interesting to me, and my whole attention was engaged. The teachings of the Elders were wholly different from what I had anticipated. I had gone to the meeting to be amused, as I thought, but I went away to reflect. "What can you say against principles of the nature which you have heard today," was a question that suggested itself repeatedly to my mind. I attended the next meeting and confessed to myself that what I had heard was true. But my prejudices against the "Mormons" would not permit me to believe they sincerely practiced the principles which they taught, or they would be a very good people, and consequently the Church could not sanction the heinous crimes with which it was charged. I was acting as though the race of liars had become extinct in Ananias and his wife, and persecutions of truth's exemplars had ceased with the Cæsars.

Having read the Book of Mormon I thought its principles corresponded so closely in general with those of the Bible that the latter would serve the purpose of both. The first seemed much like a clever and ingenious comment on Biblical doctrines, and seeing no necessity for its inspiration I could

not believe it had been written by men who spake as moved upon by the Holy Ghost. Some time subsequently, however, when the question of our need for additional and continuous revelation from God was brought more directly to my attention, an incident of my earlier life was recalled with such power that my caviling ceased.

On the occasion referred to, I was relating to my mother some of the facts I had learned while a student of divinity, respecting the Bible. Reference was made to its corruptions in text, etc., and to the fact that there is no certain criterion by which to determine if all the books of the Bible are inspired or not. I did not know how deeply interested my mother had become until she burst into tears and begged me to desist. She told me that the Bible was dearer to her than life, but that I was destroying her confidence in it as the word of God. She implored me by my love for her not to deprive her of her dearest hopes in this life, and for the life to come. I said no more at the time but the incident made a lasting impression on my mind, and was productive finally of results already stated.

"I HA'N'T A MOTHER LIKE THE REST."

THE weather had been unusually mild for two or three days before Christmas, so that the ice of the big pond was rather rotten; but daring Harry thought he could brave it; it would be a pity to spoil the fun now, and so many admiring eyes fixed upon him, too! He made a bold dash—his little figure, upright and graceful, was balanced upon the ice. Then there was a crash! the dangerous cake gave way; and with a loud cry, Harry fell amid the rush of ice and water.

The group at the window seemed for a moment paralyzed with horror. Then there was a scattering for the pond, and a screaming and crying from one and all, "He's under the water!—father! father! Harry's going under the ice! Every particle of color had gone from Farmer May's face; he trembled in every limb, and threw up his hands wildly. His strength seemed to have ebbed away in the tide of grief.

"O help me!" he cried. "My boy—my boy! and I can't swim!" "But I can!" shouted a voice, brave and clear as an angel's almost; "I can swim, and I'll save him!" and dashing past weeping Mother May, Joseph Craig plunged headlong into the freezing water, swimming for dear life. How they watched him, breathless and excited, their hearts hanging by a thread as it were! How they shuddered when they saw him grasp once, twice at a dark object under the water, and then rise, his face gashed and bleeding from contact with the ugly ice corners. He was some way out now, and made a third dive; then there was a faint hurrah, and, breasting the ice, he just managed to swim to the bank, with one arm holding up poor Harry.

"My child! my boy!—thank God!" cried the happy parent, folding him in his arms They bore him to the roaring fire in the sitting-room, and rubbed him till he opened his eyes and smiled. Very soon he was able to sit up, and laugh and talk naturally. And where was Joseph all this time? Sitting on the kitchen floor, squeezing his wet clothes and rubbing the the painful gashes in his arms and face, from which the blood was still streaming.

"Joseph!" He listened; it was Farmer May's voice, unusally soft and tender. The poor apprentice lad shook like a leaf; before he was aware, a strong arm came round behind him, lifting him from the floor. He found himself, as if by magic, sitting beside Harry, and Harry's bright head resting on his bosom, with great tears rolling down the grateful boy's cheeks.

"If there's anything you wish for now, Joseph," said the farmer, huskily—"anything you'd like to have, just name it, my boy. You have saved us many a year of sorrow, and given us cause to remember this Christmas before all others. Come, speak out, my boy." How could he speak, when he felt so happy? Twice he tried to gulp down the sobs rising in his throat, sobs of joy they were. "Only be kind to me, sir," he gasped out at length; "only drop a kind word now and then, for I ha'n't any mother like the rest."

How was it now with Farmer May? He felt all at once what great lack there had been in his otherwise kindly heart. It quite broke him down, that appeal to his better nature; so he leaned on mother May's shoulder, and sobbed aloud. Joseph sat as if in a dream; his beautiful Christmas had come at last, no more hunger and thirsting of spirit now. How the joyous red sparks of firelight ran up the white wall, the whole room shining! Harry squeezing him tightly with one arm, and Tiny, her cheeks flushed with crying, thrusting her pretty doll into his lap, whispering, "There, there! keep it, Joseph. I don't want it, indeed, and double-deed, I don't," and then running away in the corner, her face turned to the wall, lest by looking back she might repent the immense sacrifice.

Well—well, tears cannot always last, and very soon the May family were bright and smiling again, Joseph the happiest of all. And when the Christmas dinner was set on, and all the friends were gathered about it, they made a place for Joe among the children; and Mother May could not heap his plate enough with the good things, and the poor lad felt as if he were more ready to cry than to laugh at all the kindly words which everyone had for him.

Oh, what a blessing there is often in a few kind words.

UNCHASTITY.

BY W. J.

UNCHASTITY is a great crime. In its criminalty it is ranked by the servants of God next to murder. Those who are unchaste defile the bodies and minds of male and female, they corrupt society, and they sin against God. They corrupt the foundations of life, pass down to posterity an immoral taint.

It is very desirable, therefore, that this great and growing evil should be checked, and, really, be entirely eradicated from the earth.

Pure-mindedness is very essential to this reform and moral cleansing. A temptation is presented to the mind. The proposition is entertained, instead of being immediately resisted and rejected; and, in this case, if there is not sufficient moral strength and courage to overcome, the mind consents, and the powers of both body and mind are combined and exercised to accomplish the object—unless a good influence interposes and repentance is produced. Hence the necessity of purity of mind.

To secure this purity of mind many things are necessary.

Man is mortal. The spirit of evil works in and through mortality. It operates upon the undeveloped mind, the tender heart, and the buoyant passions of inexperienced youth. There-

fore, bad company should be avoided. Improper conversation should not be engaged in. Lewd subjects should not be referred to. That which is pure and holy should be talked about, to tone up and strengthen the mind. When alone, and the tempter is insinuating and suggesting, the mind should not be allowed to dwell upon that which is improper and impure.

Pure thoughts and holy desires should engage the mental powers. Humble and child-like petitions should be offered to God for the sweet influence and mighty power of His Holy Spirit to supply food for thought, and power to overcome evil and do right. These are a few things, the strict observance of which will help to secure that purity of mind in which God delights.

But an example may be useful, and history furnishes a good one. Jacob's son Joseph, the honored progenitor of a majority of the Elders of Israel, was sold by his brethren to Ishmaelites for twenty pieces of silver. The Ishmaelites took him down to Egypt and sold him to Potiphar, Pharoah's captain of the guard. Potiphar, on finding him a "prosperous man, and that the Lord was with him," made him his overseer, and "the Lord blessed the Egyptian's house for Joseph's sake."

But his day of temptation came. Moses records it thus:

"And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, lie with me. But he refused, and said unto his master's wife, behold my master wotteth not what is with me in the house, and he hath committed all that he hath to my hand; there is none greater in this house than I; neither hath he kept back anything from me but thee, because thou art his wife: how then can I do this great wickedness and sin against God? And it came to pass, as she spoke to Joseph day by day, that he hearkened not unto her, to lie by her, or to be with her. And it came to pass about this time, that Joseph went into the house to do his business; and there were none of the men of the house there within. And she caught him by the garment, saying, lie with me; and he left his garment in her hand, and fled."

Josephus informs us that at the time of a public festival she feigned sick, and remained at home so as to get an opportunity to seduce Joseph from the path of virtue, but failed in the attempt. And both Moses and Josephus agree in the statement that after she had failed to accomplish her object, she falsely accused Joseph of attempting her seduction, using his garment, which she pulled from him in her effort to force him, as evidence of her statement, the result being that he was placed in prison and lay there for two years.

Here is an example of successful resistance of temptation; and he obtained the power to do so by purity of thought, purity of desire, purity of mind, and purity of life, such as God could approve: and when the hour of trial came he was worthy of Divine assistance and obtained it. And through this act, in connection with his general good conduct and the blessings and purposes of the Lord, he was honored by Pharoah and by the Egyptians, generally, in becoming a prophet to Pharoah and a savior to the Egyptians as well as to his father's house. The Lord honored him in his posterity; He is still doing so: and He will continue to do so throughout his generations for ever and ever.

But the trial does not always come as Joseph's did. It is presented in a variety of ways. The adversary is generally on the alert to use means and circumstances for the defilement of youth. He knows, to some extent, the results of violating pure laws, and he labors faithfully to produce the violation, that the results may follow; hence the necessity of fortifying against his attacks.

One form of the temptation is shown in the forcing of Tamar by her half-brother, Amnon. They were the son and daughter of David, King of Israel. Amnon feigned sick, and when his father visited him he desired that his sister Tamar be allowed to come and bake some cakes for him, which request was granted. She did so. He accomplished his design; and, finally, his life was taken from him by the command of Tamar's brother, Absalom.

The case of Dinah, the daughter of the patriarch Jacob, exhibits another style of attack. While on a visit to "the daughters of the land," the son of a prince defiled her, which act so enraged Simeon and Levi, Jacob's sons, that they not only killed the seducer and his father, but they "slew all the males" and "spoiled the city." They wreaked a terrible vengeance. And in doing so they might have punished the innocent as well as the guilty. But in both these cases *the seducer had to die.*

This is an important and far-reaching subject. Instead of merely touching it lightly and briefly it should be treated extensively, if not exhaustively. The continual operation of the spirit of unchastity in the world necessitates the constant action of a counter influence. A little of this influence is attempted herein, and, if the pen is weak, it may do a *little* good while the greater minds are preparing to do the greater work.

Let the youth of both sexes regard each other as the children of one parentage and of one great family; as being destined to live forever, and eternally associate with each other in all the capacities necessary for the creating, the peopling, the managing, the redeeming, the exalting, and the glorifying of worlds upon worlds throughout the countless ages of eternity; and let them so conduct themselves toward each other, privately and publicly, henceforth and forever, that confidence in each other may continually increase, and that the approval, the blessings, and the power of God may attend them and their generations throughout the vast future.

"This truthful maxim is a pearl of price—
The life of virtue is the death of vice."

BORROWING TROUBLE.

OF all borrowers those that pay the most usurious interest are the borrowers of trouble; and the worst of it is that they are obliged to repay the debt in kind again and again without satisfying the claim. The poorest of all commercial, as well as spiritual transactions, is to borrow trouble; for, instead of helping, it invariably hinders the borrower; burdens him with what nobody wants, and what, as he soon discovers, he cannot dispose of at the most liberal discount. Does he learn wisdom by his unhappy experience? Not a particle. The more he borrows and the worse off he is thereby, the stronger his disposition to increase his liabilities of disturbance and perplexity. By a strange anomaly his fondness for discomfort grows by its accumulation, which he sincerely believes to be a measure of protection for his peace. He renders himself unhappy through his dread of unhappiness; he is so afraid of trouble that, not having a sufficiency on hand, he borrows from every available source. Destiny seems to delight in deluding us. She is unwilling that we shall guess her riddles; when we are prepared for one issue, she creates another, when we look for her sting she melts in a caress. What we anticipate seldom happens; only the unexpected is probable; the trouble we have outlived vanishes in mist.

KNOWN BY HIS HAT.

A RUSSIAN PEASANT'S ADVENTURE.

WHEN Peter the Great was reigning in Moscow, and St. Petersburg was not yet built, a Russian peasant in a tattered sheepskin frock was cutting turf in a lonely spot on one of the great plains of Central Russia. It was a burning Summer day, and his work made him very hot and tired; but one could see by his downcast face and hanging head, that some great trouble was pressing harder upon him than even this fatiguing labor.

Looking up in one of the pauses of his work, the turf-cutter saw a tall young man coming slowly over the plain to meet him. The new comer wore the green, gold-laced uniform of the Palace Guards; but the lace was so faded, and the coat itself so threadbare, that one would have judged this officer to be either a very careless man or a very poor one.

"He looks as if he had lost his way," muttered the peasant, as the stranger halted and glanced doubtfully around him. "I must see if I can't put him right; it's always a comfort, when one's in trouble one's self, to help somebody else out of it."

The young officer, however, did not look like a man who would need much help from any one. He was immensely tall, taller by far than any one whom the peasant had yet seen, and his broad chest, and long, sinewy limbs showed signs of enormous strength. His smooth, handsome face wore a rather sad look, and he walked slowly, as if either tired or in deep thought; but there was an air of unconscious power in his upright bearing and in the firm set of his head, as if he felt himself to be a match, and more than a match, for anything that he might meet. Altogether, he seemed to be the sort of man whom one would much rather have for a friend than for an enemy.

"Hello; brother!" cried the stranger in a deep, strong voice, "am I far from the village of Volkhoff? I think I must have gone wrong somehow."

"Your honor has gone wrong, indeed," answered the peasant, shaking his head, "it's a long way to Volkhoff from here. You must keep eastward till you come to a big tree standing all by itself, and then you must turn southward as far as a small lake. Then, after that, you'll make a big bend round to the right, and—"

"Oh, I shall never be able to remember all that," said the officer laughing. "Suppose you come along with me; and show me the way yourself."

"I'd do it gladly, your honor, said the peasant, hesitating; "but you see, if I lose my day's work, then—"

"You shall lose nothing by helping me, be assured of that," said the young man gravely. "How much do you earn in a day?"

"Twenty kopecks." (Fifteen cents.)

"Twenty kopecks!" echoed the stranger, looking down pityingly at the poor, tired man, who worked so hard for such scanty pay. "Well, here's half a rouble (thirty-seven cents) for you, and now come along. By the bye," he added, "if we pass near your house, you might carry your turf home at the same time."

"It would need two journeys to do that, your honor."

"Two? Why these four baskets would surely hold it all."

"There's not a man in Russia, your honor, who could carry all four at once when they're full The two smallest are enough for me."

"Not a man in Russia, eh?" said the young officer. "We'll try that. Sling those four baskets over my shoulders, and then fill them."

The laborer hesitated but the young man spoke like one accustomed to be obeyed. As he stooped to receive the baskets, the peasant slung them over his shoulders, two before and two behind, and then piled in the turf till all four were full to the top. Then it was a sight to see the great, tower-like figure rise slowly to its full height under that load, and stride away so briskly that the amazed peasant had hard work to keep up.

A short walk brought them to the wretched hovel that was the poor turf-cutter's only home; and while the latter was emptying his baskets, the stranger's keen eyes were noting the miserable and poverty-stricken look of the whole place. A few kind words spoken as they started again, went straight to the poor peasant's over-burdened heart, and the whole story of his grief came out.

Some years before, he had bought at a high price, from a rich neighbor, a small patch of ground that had proved to be worth hardly anything at all. Moreover, not being able to make up the full purchase money at the time, he had got into debt, and the debt kept growing larger and larger, from the high rate of interest charged upon it, till he was almost driven to despair.

"It don't seem fair, does it?" He concluded: "but what can I do? He's rich, and I am poor and friendless."

"Can such things be done in Russia?" muttered the officer. "It is, indeed, time for a change!"

His great black eyes lighted up as he spoke, with a flash of such terrible anger that the peasant shrank in dismay. But the young man asked as quickly as ever:

"Why don't you complain to the Czar?"

"The Czar?" echoed the laborer. "What does he care for a poor peasant?"

"It's worth trying, though," said the young man earnestly; for yours is really a very hard case. Come, I'll tell you what I'll do: I'm going to Volkhoff to meet the Czar and his officers, who will be there to-day; and I can get you a chance of speaking to him, for I belong to his body-guard."

"Me speak to the Czar?"

"Why not? He's only a man, like you and me. I've spoken to him myself, and I'm none the worse."

"But how shall I know him among all his officers?"

"All the rest will have their hats off, but the Czar will keep his on."

Half an hour later, just as they came in sight of Volkhoff, a group of richly-dressed horsemen rode up, who the moment they saw the tall officer, sprang from their horses and took off their hats.

The peasant's sun-burned face turned white as a sheet, and he glanced with a bewildered air from the officers to his tall companion, whose face wore a queer smile.

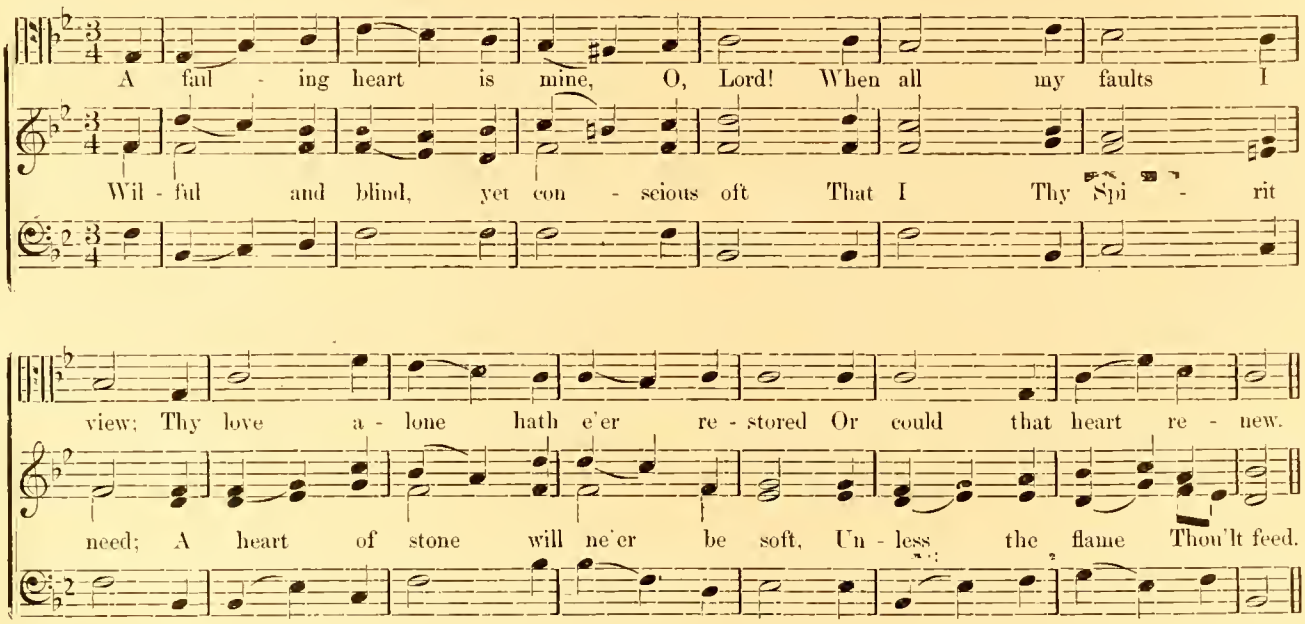
"Well, brother," he asked, "have you found out the Czar yet?"

"Well," said the peasant, staring as if his eyes would start from his head, "it must be either you or I, for all the rest have their hats off!"

"So it seems, laughed Peter the Great. Well, my lad, Prince Mentshikoff here, will see you righted, and the rascal who cheated you punished as he deserves; and I hope you will never again think the Czar unmindful of the troubles of his people.

TRUST IN THE LORD.

WORDS BY H. W. NAISBITT. MUSIC BY J. S. HANCEY.



WHAT I LIVE FOR.

I LIVE for those who love me,
Whose hearts are kind and true;
For the heaven that smiles above me,
And awaits my spirit too;
For all human ties that bind me;
For the task by God assigned me;
For the bright hopes left behind me,
And the good that I can do.

I live to learn their story
Who've suffered for my sake;
To emulate their glory,
And to follow in their wake;
Bards, patriots, martyrs, sages,
The noble of all ages,
Whose deeds crowd History's pages,
And Time's great volume make.

I live to hold communion,
With all that is divine;
To feel there is a union
'Twixt Nature's heart and mine;
To profit by affliction,
Reap truths from fields of fiction,
Grow wiser from conviction,
And fulfill each grand design.

I live to hail that season
By gifted minds foretold,
When men shall live by reason
And not alone by gold;
When man to man united,
And every wrong thing righted,
The whole world shall be lighted
As Eden was of old.

I live for those who love me,
For those who know me true,
For the heaven that smiles above me,
And awaits my spirit too;
For the cause that lacks assistance,
For the wrong that needs resistance,
For the future in the distance,
And the good that I can do.

F. LINNÆUS BANKS.

THE true test of the purity of our feeling is whether we are rejoiced to see another receive greater approbation than ourselves for a better thing than ours.

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